

The Sword of The Lord

"And they cried, The Sword of the Lord,
and of Gideon."
(Judges 7:20)

and of JOHN R. RICE

"The sword of the Spirit, which is the word
of God."
(Eph. 6:17)

An independent religious weekly to preach the gospel, expose sin, spread premillennial, fundamental Bible teaching, and foster the work
of the Fundamental Baptist Church, 201 East Tenth Street, Dallas, Texas.

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Baptist Unification Fails The Forgiveness of Sins

**Voted Down 30 to 1 at Baptist
Missionary Association Wednesday
at First Baptist Oak Cliff**

**Voted Down 30 to 1 At Baptist
Association Wednesday At
First Baptist**

Thirty-three years ago the state wide Baptist organization in Texas was split into two bodies, the Baptist General Convention of Texas and the Baptist Missionary Association of Texas. Most Baptist churches of the state have been aligned, at least in name, with one or the other of these two state wide bodies. A great group of Fundamental Baptist Churches are wholly independent of these state wide organizations and many other local congregations fellowship with them, but have no part in the denominational programs.

During the last year, a movement has been on foot seeking the unification of these two state wide Baptist bodies. Actually the proposed unification would have simply meant that the B. M. A. would have been swallowed up and the Baptist General Convention of Texas would have been the only Baptist state wide, denominational organization of its kind in Texas. Fundamentalists Baptists, and other independent Baptist churches were not invited, and of course did not seek to be included in this proposed union, since they opposed the modernism and the unscriptural denominational program of the Convention.

Last week in San Antonio the Baptist General Convention of Texas approved the plan of swallowing up the B. M. A. of Texas. Wednesday afternoon the B. M. A., meeting in its annual session at the First Baptist Church in Oak Cliff, voted overwhelmingly not to be swallowed up!

The house was packed with a great crowd, larger, I suppose, than usually attends such meetings. They were there to vote on the Unification project. They wanted to get it over with. When the chairman, Rev. J. C. Harper of Waxahachie, brought up the question, the small group of officials who were for unification tried to have it postponed. Probably they thought that the present crowd, so overwhelmingly against Unification, would be considerably smaller by tomorrow, or that some change in the complexion of things might occur which would make it possible to bring about Unification. One after another they made motions, rose to points of order, appealed to the house, etc., seeking to postpone the action. But the crowd of messengers would not be denied. Finally, every parliamentary tactic to delay the question was abandoned or overridden by the chairman and the house, and it came to a vote.

(Continued on page 3)

TITHERS, GOD ROBBERS AND NEW TESTAMENT GIVING

**Is a Christian, In Hard Times,
With Very Little Income, Com-
manded To Give Tithes and
Free Will Offerings? Does It
Pay?**

The Fundamental Baptist Church of Oak Cliff has no budget to raise, no pledge cards to sign, no regular salary for the pastor and no pressure on anybody in the matter of giving. We are trying to follow the example and teaching found in the New Testament, in our church life. That is the reason we have no ball games and parties, no denominational program, etc.

On the other hand, we know that there is a rich blessing for every Christian who puts God first in his giving. There is a Bible doctrine on this matter which is important primarily for the happiness and prosperity of Christians, which all of us ought to learn.

In Malachi 3:7-11 is found a striking scripture which shows that depressions and hard times come because men do not treat God right, particularly because they rob God of their tithes and offerings that belong to Him.

A LAND OF GOD-ROBBERS,
(Continued on page 2)

**HOW TO GET IT: SUNDAY NIGHT SERMON
FUNDAMENTALIST BAPTIST TABERNACLE**

**Great Sunday School Class of
John R. Rice- 9:45-11 a. m.
Sermon On "Deacons, Widow
Women and the Holy Spirit."**

The large adult Sunday School class of Pastor John R. Rice at the Fundamental Baptist Tabernacle meets each Sun-

day morning at 9:45. There are twenty some odd other classes for all ages, but the center of the Sunday School is this great class, usually half of the total attendance or more. We have no text books but the Bible, no quarterlies, no literature. No time is spent planning entertainments or concerts, nor in raising money, but nearly one hour of Bible study that will thrill your heart.

Come Sunday, bring your Bible and learn what it really means to study the Bible. The lesson is II Kings, chapter three and four, the wonderful story of Elisha the prophet of God, with the miracle of the widow's oil that kept flowing until there was enough to pay her debts, the miracle of another great woman who kept the preacher at her house, and in payment received her boy who was raised from the dead. Help for your problems, comfort for your soul, heart food and spiritual fellowship will be found in this class. Both sexes, all ages are welcome.

Sunday morning the 11 a. m. sermon will be on the subject of "Deacons, Widow Women and Holy Spirit Power". It will be plain, surprising, helpful. Bring friends who ought to be saved or who ought to join the church.

Can A Man Forgive Sins?
That question will be asked and answered from the Bible Sunday night. Many of our Catholic friends think that the priest can speak for the church, and the church can speak for Christ when confession is made. This sermon will not be about them, but about another man, who according to the Bible, can forgive sins. It will be an old fashioned revival sermon to press on sinners the fact of their sins, their need of forgiveness, and the only way under heaven that men can be saved.

Bring your loved ones. Come praying for a great outpouring of the Spirit of God. Dallas needs Jesus Christ. Individual sinners that may will be saved Sunday night. May God grant it!

ernism and evolution among Texas Baptists was first exposed.

6. Brother Wolfe has given many thousands of dollars to Texas Baptist causes and has been a devout and earnest speaker in behalf of those causes all over the South.

Therefore everybody must respect and listen to the word of Brother Wolfe concerning Baptist mistakes and the terrible

(Continued on page 4)

DEACON M. H. WOLFE EXPOSES Baptist Steals, Diversion of Funds Modernism and Machine Control Among Baptist

In his paper, the Texas Baptist Voice, for this week, Brother M. H. Wolfe, a deacon of Gaston Avenue Baptist Church, aligned with the Baptist Convention, gives a knockout exposure of the sins in the Baptist denomination which fundamentalists have been fighting for these years. His article is on the front page of the Texas Baptist Voice, of which he is editor, and is entitled "The Misunderstanding of the Brethren".

Very few men among us can speak as authoritatively on these matters as can Deacon M. H. Wolfe. Here are his qualifications to speak.

1. He is now and always has been, aligned with the Texas

Baptist Convention, a member of a cooperating Baptist Church.

2. He was for many years chairman of the Board of Deacons of the First Baptist Church, of Dallas, with Dr. George W. Truett pastor.

3. He was for three years president of the Texas Baptist Convention itself, and one of the best loved officers the Convention ever had.

4. He was for many years a member of the Executive Board of the Texas Baptist Convention, the Board which handles the Convention work throughout the year, outside the meetings of the Convention itself.

5. He was long a trustee of Baylor University where the mod-

What Must I Do To Be Saved?

**The plan of Salvation Made Plain to Sinners
From the Word of God**

By Evangelist JOHN R. RICE

What must I do to be saved? Here in the simplest, shortest form is put the question to which every man must learn the answer, or spend eternity lost, away from God, suffering the torments of the damned! Thank God, this question is asked and answered in the Word of God, so simply that every soul can understand it. There are other questions in God's Word which affect the soul's welfare, and many places in the Bible is the plan of salvation made plain, but only one place is the question given word for word, and there too, we find the answer. Paul and Silas were in jail in the city of Philippi and at midnight they sang and prayed until God broke down all the doors and broke the stocks which held their feet, with a mighty earthquake. The poor jailer, frightened and convicted of his sins, came to these two preachers and asked this question. Read it in Acts 16:29-31.

"Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord

Jesus Christ, and thou shalt be saved, and thy house."

"What must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved!" There is God's plan of salvation, the only plan He has for every man, woman and child who was ever born into the whole world.

WHAT MUST I DO?

Sinner, there is something you must do if you would be saved. There was hope for this jailer because he saw himself a lost sinner and came trembling to inquire "what must I do?" Reader, you are a sinner. The Word of God from beginning to end emphasizes that fact. In Isaiah 53:6 we learn:

**ALL we like sheep have gone astray;
we have turned EVERY ONE to his own
way; and the Lord hath laid on him the
iniquity of us ALL."**

We have all gone astray! The Lord is not content for sinners to be left believing themselves good. In Romans the third chapter, how positive, how certain is the Word of God that every man, woman and child is a sinner!

What then, are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are ALL under sin; As it is written,

(Continued on page 2)

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TITHERS

(Continued from page 1)

UNDER A CURSE

In Malachi 3:7-11 is found a striking scripture which shows that depressions and hard times come because men do not treat God right, particularly because they rob God of their tithes and offerings that belong to Him.

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? 8. Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. 9. Ye are cursed with a curse: for ye have robbed me, even this whole nation. 10. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts. If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. 11. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. (Malachi 3:7-11).

Let me frankly say that this message was to the Jews under the law. The storehouse mentioned was the temple at Jerusalem. It is not proper to say that the storehouse was the church treasury. Many preachers teach that if you do not bring your tithes to the church and have it spent as the church decides, that you are not properly tithing, but the Bible says nothing about that. In the Old Testament there was one place of worship, at Jerusalem, and there the tithes were brought to the national center, and priests and Levites, who served God continually, were fed from the offerings thus brought. In the New Testament in 1 Corinthians 16:2, the inspired Apostle Paul commanded Christians every one to "lay by him in store."

I will admit further that we are not now under law. The ceremonial requirements of Jewish law, such as circumcision, a particular diet, the priesthood and the Jewish Sabbath are fulfilled in Christ and are not binding on us. But concerning all these things we are particularly told that they were for Jews and the New Testament particularly tells that they are passed away. If we admit that the passage on tithing from Malachi above was to Jews under law, the fact yet remains that it was not purely ceremonial but a great moral matter and that there was a curse of God on those who failed to keep His commands about it and great blessing were promised to those who did keep His commands about tithes and offerings.

The Principle and Promises of Tithing Repeated in the New Testament.

In fact tithing was not purely a matter of Jewish ceremonial law. Abraham paid tithes to Melchizedek (Genesis 14:20) long before the Mosaic law. He did not pay them to a Levitical priest, either, but to Melchizedek, not a Jew, and a type of Christ. Even Abel, we are told, brought an offering to God, "of the firstlings of his flock," acknowledging the principle that since all belongs to God we ought to offer Him some proportionate part of our income.

But the New Testament clearly teaches the same principle of

proportionate giving. In 1 Corinthians 16:1, 2 we have the following command, given to the church at Corinth as well as to others.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 2. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Here is not Mosaic law, but a New Testament church. Here is not law but grace. Here are no Jews as such, but New Testament Christians. Notice how the giving is to be done.

(1). Every one is to be personally responsible to God and no one else, as to the way he gives.

(2). The giving is to be done once a week and the first day of the week, Sunday, is mentioned particularly. This scripture does not command that the money be spent weekly nor even that it be turned over to the church then, nor at all. But each Christian, according to this scripture should lay aside, out of his income, the Lord's part at least once a week. It is from that time on the Lord's, not his.

(3). The giving is to be proportionate giving, "as God hath prospered him." The giving is to be in proportion as God prospered. If during the week the Christian has no income, that is, God has not prospered one at all with income during the week, he would have none to give. If he had small income then as God has prospered less in material things, the man would have less to give. If God had prospered much with income during the past week, then these New Testament Christians are commanded to give much. Each one was to give "as God hath prospered him."

Now what proportion should New Testament Christians give? They are not particularly and expressly commanded in this passage, to give one tenth of their income, and yet their giving is to be according to the way God has prospered, proportionate to their income. This is the same principle of giving taught in the Old Testament under law, brought over into the New Testament under grace.

Christians Under Grace Should Love God As Much As Jews Under Law.

Jews under law brought their tithes, besides many other offerings, to the temple as a matter of worship. This was aside from their support of kings and government, purely a matter of religion. Many of these Jews were unconverted. Many of them doubtless, did their giving merely as a matter of form and yet they brought their tithes. In the New Testament, in Luke 18:12, the Saviour tells us of a Pharisee, unconverted, but moral and upright, who gave tithes of all he possessed and we know that was the practice of all these unsaved Pharisees. Jesus said about them, "ye pay tithe of mint and anise and cummin," and said, "these ought ye to have done" — Matthew 23:23. Unsaved Jews, under law, were commanded to bring tithes and offerings to the Lord. Now face this solemn question, should a New Testament Christian love God less? Should a New Testament Christian be more covetous than the unsaved Jew under law? Certainly not! If there is any difference in the proportion of his income which a Christian should give and the tithes and offerings which the Jews gave, then certainly the Christian who loves God more should give a larger proportion.

Not Only One-Tenth But Ten

Tenths Belong To God.

The fact is that the tithe is a simple acknowledgement that God owns all we have and are. Somebody says that one-tenth of the money and one-seventh of time belong to God. No, seven-sevenths of the time, and ten-tenths of the money of a child of God belong to God! New Testament Christians, then certainly ought not to be content to give merely a tenth. Certainly no Christian should give less at any time. Certainly all of us sometimes, and some of us all the time, ought to give far more than a tenth.

May I give it as my personal testimony that after I was married Mrs. Rice and I kept accurate account of our income, and then religiously took out the tenth, down to the exact penny and gave to the Lord. But one day it dawned on me that that small amount did not represent how much I loved the Lord. I knew that God could supply my needs and that I could trust Him to care for me even if I gave more than a tenth. We were very poor, had no regular income, but we decided we would give more than a tenth and from that time until this we have counted that all we have belongs to God. Sometimes we have given a tenth of our income only but most of the time we have given from one-fifth to one-half of our income. For that we deserve no credit. We simply found that way would be happier, that we could trust God better and that we would lose nothing by it at all. It is my earnest conviction that no Christian has a right to use any excuse for giving less than the Old Testament Jew who gave his tithes and offerings besides to the Lord.

Old Testament Promises Concerning Giving Renewed In The New Testament.

The Bible has lots of plain language. In Malachi 3:7-12 we are told that those who did not bring both tithes and offerings were robbers of God. They are plainly branded as dishonest. Because of this dishonesty, God said:

"Ye are cursed with a curse: for ye have robbed me, even this whole nation. (Mal. 3:9).

And then follows the plain promise that

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." (Mal. 3:10).

Then the Lord said that the insects which destroy the crops would be removed and neither shall your vine cast her fruit before the time in the field." The land, where God's people brought their tithes and offerings to God, would be a prosperous, happy land, known far and wide for the material prosperity it enjoyed, says the Word of God!

Here is plain teaching that material prosperity comes to those who give on the Bible basis. God promises that the nine-tenths or less, left after the Lord's part has been given, will go farther and will buy more than ten-tenths without God's blessing and help. No Jew then could say, "I cannot afford to tithe." No Jew could afford NOT to tithe, for if so, then insects, drouth, and trouble would take away his profits and leave him under a curse from God.

But the same kind of promises are made in the New Testament and the same principle of giving and God's blessing on those who give are repeated many times.

For instance, Luke 6:38 says: "Give, and it shall be given unto you; good measure, pres-

sed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

God says give, and you will receive more for it. God says give, and He will guarantee that you will receive more for it. Again in Matthew 6:33 we are told:

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

"All these things" refers to food, drink, and raiment mentioned in the preceding verses. God says that to one who seeks first the kingdom of God, I will provide clothes and food!

In Philipians we find that Paul was greatly touched because the church at Philippi had sent him an offering by the hand of Epaphroditus. Since they had given to God's preacher, then Paul tells them in Philipians 4:19:

(Continued on page 3)

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BAPTIST UNIFICATION FAILS

(Continued from page 1)
A ONE-SIDED VOTE

When the chairman asked messengers of the churches to stand who favored the adoption of the proposed constitution and the Unification with the Texas Baptist Convention on that basis, to stand, I was surprised at the small number that stood, and they were chiefly the official crowd. Twenty-one were recorded as voting for Unification, though I did not see that many. The Dallas News said Unification was defeated 30 to 1. When the chairman called for the negative vote, that is, for those who opposed Unification with the Baptist General Convention of Texas on the basis of the proposed constitution, several hundred people stood, nearly the entire group of messengers. So the pro-

posed Unification was overwhelmingly defeated.

That does not mean that Baptist preachers, churches and people who associate themselves together for fellowship in the Baptist Missionary Association do not have the finest feeling of friendship and fellowship toward preachers, churches and people in the Baptist General Convention of Texas, it simply means that they would not agree to cooperate officially with them in their present program and on the proposed basis.

WHAT WILL HAPPEN NEXT?

When one brother, trying to prevent a vote, asked the chairman, Brother Harper, "What will be the outcome if we vote to approve this constitution?" Brother Harper hesitated a minute. If he should state that it would do away with the constitution and organization of the B. M. A., then the questioner would claim that this was a constitutional amendment and so by rules of the Association, must be laid over for tomorrow before action could be taken on it. Brother Harper therefore answered, "God only knows!" There was a roar of approval. What will happen next? Certainly I do not know, but some things I can suggest that seem likely.

1. The leaders among the B. M. A.'s who voted Unification with the Baptist General Convention, will in many cases simply join in with the Convention crowd. I have no doubt that next year a small number of preachers, including the present official salaried group of the B. M. A., will be actively affiliated with the Convention. A smaller number of churches, than preachers, will be represented in the Convention next year. I suppose that Brethren Hinkle, Hearne, Meadows, Welch, Roberts, Parker and the Luper brothers prefer to affiliate with the Convention. Those who can, will lead their churches to do so. Some of them, who have churches definitely against the Convention plan, will keep their jobs and remain outside the Convention. But it seems likely that this crowd of officials and leaders have permanently injured their leadership over the hosts of B. M. A. Baptists. Probably the First Baptist Church of Oak Cliff will be the first to go into the Baptist Convention.

2. The great body of B. M. A. people believe in the fundamentals of the faith, and will be more and more friendly toward the movement for Unification against modernism. Their vote against Unification was a vote against an unscriptural denominational program. It was a vote against modernism. It was a vote against centralization. It was a vote for the independence of the local church and pastor. The vote on Unification therefore shows a definite trend, very pronounced among B. M. A. people. It probably means that many of these will no longer support a denominational college, a denominational "Missionary Board" with salaried workers, no longer admit the denominational leaders have the right even to suggest to the churches of Jesus Christ.

This does not mean that the B. M. A. people will be followers of Dr. J. Frank Norris, nor of any man. It simply means they will come to the old time position of independent, Bible-believing Baptists, submitting to no denominational machinery, leaders, boards, nor institutions nor programs. If they follow this fundamentally sound, Scriptural course, they will then have sweet fellowship with others of us who are making a bold fight for the fundamentals of the faith and doctrine and the independence of local churches and pastors in practice, being left free to fol-

low the New Testament plans of doing work as well as to adhere to New Testament doctrine.

TITHERS

(Continued from page 2)

"But my God shall supply all your needs according to his riches in glory by Christ Jesus."

Christians have no right to claim this promise unless they are in the same case as were those Philippian Christians. Paul inspired of God, said in effect, "You have given, as Christians should, to take care of a gospel preacher, now God will pay you back and supply all your needs." This is a clear promise of material prosperity. The same promise as is given in the third chapter of Malachi.

Riches Not Promised, Not Needed

God does not promise to make everybody rich who gives tithes and offerings as he should give. Riches would not be best for many of us. God does promise, however, that if we put Him first with the giving, follow His instructions, that He will take it upon Himself to provide for our needs. What I said about Jews, then, is true about Christians. A Christian need not say, "I cannot afford to give as much as a tenth of my income." A Christian cannot afford NOT to give at least as much as a tithe and offering.

The principles stated in Malachi, then, is still true. Those who do not give as much as tithes and offerings are robbers of God. They are under a curse. They miss spiritual blessings, but they also miss material prosperity.

Why Christians Have Drouths, Lose Their Jobs, Have Accidents, Hospital Bills, Doctor Bills.

God sent insects to destroy the crops in the land of Israel because they robbed God, in not bringing their tithes and offerings. The heavens were shut up that no rain fell, because of their sin in this matter. The promises in the New Testament that God will give to those who give, that He will supply the needs of those who give, imply that those who do wrong on this matter will not fare so well. That is certainly true. What the Old Testament teaches on this, the New Testament teaches. And what both Old and New Testament teach, Christian experience verifies. In multiplied thousands of cases, Christians have found that they robbed God to their sorrow. God has ways of collecting. There is an automobile accident with extra expenses. There are hospital bills to pay. Jobs are lost. There are business failures. All these things are in the hand of a good God. Again and again people have come to me, often with tears, to tell how God has chastised them for doing wrong about their giving. Hundreds of others, with happy, joyful faces, have told me that God had blessed them when they began to give tithes and offerings, when they began to put God first in their giving. Thousands of Christians testify that it pays in dollars and cents to trust God and put Him first.

Allow me again to give my personal testimony in this matter. For many years now I have gone without a regular salary. Unworthy as I am, I have come to the conclusion that I can afford to trust God to take care of me and my family. I gave up a good salary as a college teacher to preach the gospel. Later I resigned from a happy and prosperous church and gave up my regular salary there. Since that time I have gone throughout this land preaching the gospel with no regular income. For more than two years here in Dallas I have been in the work of growing a great church and yet with-

no regular salary. During this time I have printed multiplied thousands of booklets and have scattered them to the four winds. Thousands have been blessed, hundreds saved, and these booklets have cost thousands of dollars. Besides that, I have been on various radios with Sunday broadcasts almost continually and with daily broadcasts nearly half the time in the last few years. I suppose I have spent altogether in this radio work between \$7,000 and \$10,000. In all that time, no one has made a weekly pledge or any other kind of pledge and no kind of pledge was asked for. Yet God has supplied our needs, cared for my large family and proved Himself ten thousand times better than any man could dream He would be. We have gone on the basis that everything we have belongs to God. We have tried to seek first the kingdom of God. To His praise be it said that He has abundantly kept His promises and supplied all our needs.

We keep no money in the bank ahead. We gave up our home in Fort Worth. I deliberately dropped my \$10,000 of government insurance. We live week by week on what God sends in, and I carry on my work of printing, my paper, my radio work, all my ministry on this basis of daily dependence on God. Thank God, I am not guessing when I say that He will provide for the material needs of all who put their trust in Him and commit their money and all to Him. It pays to treat God right on the giving question and trust Him for results.

I am not writing this primarily to get money for our church. God has supplied our needs in the past, and He will. I do not even say that God requires every Christian to give money through a church treasury. God will lead every individual as to where the money ought to be given and how, if he prayerfully seeks the will of God. God does not need your money, and His commands about giving and tithing are not primarily for the sake of getting your money. God can do without your money very well, but He does seek and longs to have the loving faith that will trust Him about daily bread and will prove that trust before the world by sacrificial, happy giving. The giving question is far more important as a matter of Christian character, Christian happiness and answers to prayer than it is in the matter of the money needed to carry on the Lord's work.

If you have not had an understanding with God on this matter then today why not promise God that you will try Him.

As He puts it in Malachi 3:10, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and PROVE ME NOW HEREWITH, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Put God to the test and see

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DEACON WOLFE EXPOSES

(Continued from page 1)

plight to which these mistakes, or rather these sins, have brought Baptist leaders and the Baptist Denominational Program in Texas. This is not Dr. J. Frank Norris speaking, nor John R. Rice, nor any outside critic, but Deacon M. H. Wolfe, a cooperating Baptist, who is calling for a new convention to be formed including all Baptists who will unite on the Word of God.

We could not join his convention. We believe there is no need for denominational organization, since they had none in Bible times. But we respect his opinion and give his article in full for what it is worth as a testimony of an honest Christian man, a reputable Baptist and a great business man.

Brother Wolfe's article is as follows:

"The Misunderstandings of the Brethren

"M. H. WOLFE, Dallas, Texas

"A few days ago one of the leading Baptist Deacons in Texas came into my office and said, 'Mr. Wolfe, your new Baptist Convention suggestion would go

over without any trouble but some of the brethren don't understand you.'

"That statement leads us to believe we should analyze our 'misunderstandings' with the hope it will help the cause of Baptist Unity.

"Our first 'misunderstanding' came in 1916 when the Southern Baptist Convention met in Asheville, N. C. The records show that I offered an amendment to the Constitution of the Convention to consolidate all the boards of the Convention under one head, for the purpose of efficiency, economy, and to safeguard the funds of the Convention."

"The Convention kindly appointed a committee on 'consolidation of the boards'. This committee met several times and I urged the point that the various boards were spending a vast sum each year in overhead and otherwise, that could be saved, but above all the loose way the funds were being handled was sure to result in heavy losses, sooner or later. Some members of the committee could not 'understand me' and frankly said so, and the consolidation failed. Since that time the various boards have lost by defalcations, stealage, etc., around two million dollars, and still some of the brethren can't 'understand

"The next 'misunderstanding' came just after the Baptists' seventy-five million campaign. I put my best blood into the campaign, making speeches all over the South. And in Texas from Amarillo to the Gulf, and from Texarkana to El Paso, paying my own expenses everywhere. At the close of the campaign about ninety million dollars had been pledged. At the meeting in Atlanta, Ga., all of the States being represented. I was among

the Texans who made the solemn covenant as to how this money should be prorated, as received, among the various institutions and organizations, both State and South-wide. When the division came the third year one institution had received \$86,000.00 more than its prorata part and I protested against it, but some of the brethren couldn't 'understand me'. The fifth year around six hundred thousand dollars had been diverted from the Home and Foreign Mission Boards to other institutions. I called this 'rank violation of the principles on which the people gave the money', but some of the brethren could not 'understand me'. And although not one dollar of this diverted funds has ever been paid to the Mission Boards, still some of the brethren can't 'understand me'.

"The next chief 'misunderstanding' came about 12 years ago when Dr. Dow's book on evolution was discovered in Baylor University. I was a Trustee of Baylor University and insisted that both Dr. Dow and his book and everything concerning the origin of man by evolution be removed from Baylor University, but some of the brethren could not 'understand me'. Furthermore, the management of the Baylor institutions at Dallas was running loose, each institution largely running its own boat. I tried to get installed a safe, economic organization covering all of the allied institutions, the Medical College, the Dental College, the School of Pharmacy and the Hospital, under one head, but some of the brethren could not 'understand me'. Not willing to assume further responsibility for the results I resigned from the Baylor University Board. The next year it was discovered that one of the of-

ficers had stolen a large sum of money, perhaps \$250,000, from the allied institutions. And yet, some of the brethren can't 'understand me'.

"Some ten years ago the Executive Board of the Baptist General Convention adopted a denominational policy that I called at the time 'denominational suicide'. With all my soul I protested that such a program would wreck everything Baptists had, including our mission work. At that time our State mission offering reached around \$350,000.00 a year, and we had over five hundred missionaries preaching in every part of Texas. But some of the brethren could not 'understand me'. Seeing that I had no chance to render any valuable service to the denomination I asked the nominating committee of the Convention to leave me off the Executive Board.

"Now we are face to face with the disaster and settling some of our debts at less than forty cents on the dollar, with some of our institutions already in the hands of receivers, and our Missionary work collapsed and in my desperate efforts to help save all we can of the wreck and some day pay our debts at one hundred cents on the dollar, and, especially, save the cause of Jesus Christ from untold hurt, some of the brethren still murmur 'can't understand you'."

"However, the last faint hope is that when it all flashes on the canvas at the judgement day the scales will fall from the eyes, then some of the brethren will 'understand'."

"Kindly pass this paper on to others to urge all Baptists to read the suggested new constitution in this issue and get ready for the new Convention about the first of the year."

(Continued from page 1)

There is NONE righteous, NO, NOT ONE: there is NONE that understandeth, there is NONE that seeketh after God. They are ALL gone out of the way, they are together become unprofitable; there is NONE that doeth good, NO, NOT ONE"! Romans 3:9-12.

In verses 22 and 23 it is stated again that "there is no difference: for all have sinned, and come short of the glory of God." That is the reason that Jesus said to Nicodemus in the third chapter of John, "Marvel not that I said unto thee, YE MUST BE BORN AGAIN." And a little later in the same chapter, verse 18, said that the man who has not believed in Jesus is already condemned.

Certainly these scriptures must make it clear to every man who believes the Word of God that he is a sinner, and until he has believed in Christ and has been saved, he is a lost sinner and needs saving. The heart is wrong, and only God can make that right. Then if you want to be saved, you must admit in your own heart, "I am a sinner. I am lost and need to be saved." No one ever was saved without coming for salvation as a sinner. Christ died to save sinners, not good men. If you have settled in your heart that matter, then you are ready to learn God's answer to your question, "What must I do to be saved?" BELIEVE ON THE LORD JESUS CHRIST

Here is God's simple way to be saved. You are a sinner, your heart is wrong, you cannot save yourself, you are already condemned. The thing you are to do then, to be saved, is to simply trust the Lord Jesus with that matter. When you do trust Him, then you have God's promise "thou shalt be saved."

I do not mean that you are simply to believe that there is a God or that there is a Saviour. Devils believe that and tremble. (James 2:19). You can believe that a certain physician is a good doctor without calling him to be your doctor when you are sick. You can believe that a certain man is a good lawyer without taking him as your lawyer to defend your case. You are not just to believe the truth about Jesus, you are to believe on Him, that is, depend upon Him, risk Him, trust Him, and when you do, you are saved.

NOT SAVED BY GOOD WORKS

Of course, you do not deserve salvation. There is nothing you can do that will make you worthy of it. You cannot be saved by keeping the ten commandments, for the Scrip-

ture clearly shows that you have not kept them. Roman 3:20 says:

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." The same thing is told in Galatians 3:11 which says:

"But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith."

Many, many scriptures repeat again and again that there is no salvation through human goodness.

"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3:5.

"FOR BY GRACE ARE YE SAVED THROUGH FAITH; AND THAT NOT OF YOURSELVES: IT IS THE GIFT OF GOD: NOT OF WORKS, LEST ANY MAN SHOULD BOAST." Eph. 2:8,9.

We had as well admit then, that no man deserves saving and no man can save himself. Salvation must be free or the sinner could never get it. In fact, it takes blood to pay for sin, for the scripture says:

"WITHOUT SHEDDING OF BLOOD IS NO REMISSION." Hebrews 9:22

"For when we were yet without strength, in due time Christ died for the ungodly." Rom. 5:6.

Evangelist JOHN R. RICE.
201 East Tenth Street
Dallas, Texas

Dear Brother Rice:
Realizing that I am a sinner, and believing that Christ died for my sins, I here and now trust Him to be my personal Saviour, depending on Him to forgive all my sins, change my heart, and give me everlasting life as He promised to do. I am glad to confess Him as my Saviour and gladly mail this to let you know.

SIGNED
ADDRESS

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